

**Ecosystems of Virtual Orientalism and Entrepreneurial Vision:
Creativity and Liability of Newness in Digital Age with reference to
India and Australia**

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Abstract

The digitization of archival repositories has revolutionized marketing expectations, offering limitless possibilities at unparalleled speeds. Artificial Intelligence-driven content creation

through neural networks has transformed the discourse on the perpetuation of ideas, concepts, and cultural heritage. Stakeholders now recognize the pivotal role of AI in leveraging archival heritage, utilizing productive tools to both market and preserve the ethnic essence of indigenous memory variables. Traditionally, the narratives of wandering aborigines were confined to oral traditions, but with the advent of computer-based technologies, these stories have found a new medium in digital archives. The intersection of computational virtual vision and generative images technology has provided patrons and researchers with unprecedented access to explore indigenous traditions and identities. This technological advancement not only preserves ethnic heritage but also serves as a gateway to sustainable ecosystems, reinvigorating intangible cultural markers within neural network datasets. Sophisticated Language Models (LLMs) play a crucial role in cross-cultural communication, facilitating the translation and interpretation of diverse cultural contexts. By analysing acoustic features, visual imagery, myths, symbols, and motifs, these models contribute significantly to multi-dimensional learning paradigms, offering insights into neurological perceptions across different cultural and linguistic landscapes. Art enthusiasts are drawn to exploring the intricate relationship between time, ecology, biology, and environmental factors. This exploration delves into past and present realities, shedding light on both intrinsic and extrinsic motivations that shape individuals' interactions with their surroundings. After studying some samples as case studies of natural language processing and neural network programming especially of the ethnography of folk culture from Australia and India, it appeared that virtual orientation is in fact and in principle a purpose of building pedagogues of virtual orientalism, besides being the resourceful neurons to calculate perceptron (a mathematical model of a biological neuron used in AI NNs or a simple algorithm to classify data) for multi-layer neural computational automated vision. Indeed, the wandering aborigines' culture is now a wandering computational pool to build national interest for traditions and indigeneity, and to prevent their extinction, besides mitigating binaries of nature

and culture. The paper aims to present an overview of the involved Repository learning models' performance initiated to preserve and restore the process of loss, the function, and the training. Secondly the paper will also attempt to present the pro-active steps taken by the governing agencies in cross-cultural context to conserve intangible assets for generating text and content for the further academic proposed scholarships.

Keywords-, Virtual Orientation and Orientalism, Creative Production, Cultural Economy, Digital Age, AI -Powered Driven Cultural Ecosystems

Significance of the Study

Both India and Australia with the ¹mission of preserving memory heritage that was long before initiated in 1992 under the visionary project of UNESCO², which now in current phase leveraging digital connectivity, data centres with multifaceted projects to streamline the objectives of equal opportunities both in terms of equity and equanimity, besides integrating historical data for widespread knowledge sharing³. The National Archives of Australia – the official digital repository Established under and governed by the *Archives Act 1983*; the body also has a role in promoting good information management by government agencies. The NAA also develops exhibitions, publishes books, and guides to the collection, and delivers educational programs⁴. In the same way for digital preservation the digital preservation of ancient Indian manuscript, artifacts, monuments and cultural performances including audio-visual documentation and digitization of archival material and promotion of art, culture, and heritage Indian Government agencies in the aegis of the Ministry of Culture have leveraged technology for 'outstanding universal values' and for the registering collective memory through 'Gyan Bharatam Portal' and 'Abhilekh Patal' and 'JATAN' software is developed to

¹ "Original Declaration of the Rights of Man and of the Citizen (1789–1791)". UNESCO Memory of the World Programme. Retrieved 2025-03-03.

² "Twenty-three new inscriptions on Memory of the World Register of Documentary Collections". UNESCO Press. 2003-09-01. Retrieved 2009-09-06

³ "General Guidelines of the Memory of the World (MoW) Programme". UNESCO. Retrieved 3 March 2025.

⁴ "What we do". National Archives of Australia. Retrieved 13 May 2025.

collaborate with all governmental agencies for technical partnerships via digital platforms, for holding online exhibitions, virtual museums and streaming of cultural festivals and classical performances⁵. The subject "*Reclaiming India's Knowledge Legacy through Manuscript Heritage*" emphatically lays the importance of using technology, including Artificial Intelligence (AI) and Handwritten Text Recognition (HTR), to explore the past, safeguard fragile texts, and make this knowledge accessible to humanity on evidence-based parameters⁶. *Gyan Bharatam Mission*' reflects upon the peninsular subcontinent "India's knowledge tradition remains rich to this day because it is built on four foundational pillars of Preservation, Innovation, Addition, and Adaptation."⁷

Background of the Study

Indigenous literature in Australia and India has come across different experiences in the way of becoming. Urge for establishing identity, establishing voice to reclaiming the existence, voice of protest and resistance against the European colonialism and cultural hegemony marked indigenous literature essential, integral, and deeply rooted with the community itself. The epistemological and ontological conditioning of any literary mind to write their contextualized inheritance and emotions are signifiers to indicate their narrative of belongingness, when that narrative is emanating from an indigenous thoughtful outburst that reflects the actual contradiction to actualise what is possible and what is not possible. The commonwealth literature got bifurcated in two strands of thoughts – one that emerging from protest, resilience, transformation, and reformation for the sake of self-development and self-emancipation, while the other that got its spurt from the glance and gaze of hegemony that controlled the actual process of bringing change in the indigeneity and antiquity of life-patterns. In simple words

⁵ [https://www.pib.gov.in/Press Release](https://www.pib.gov.in/Press%20Release.aspx?tid=1848484). Posted On: 18 AUG 2025 4:03PM by PIB Delhi

⁶ Gyan Bharatam Mission. National Informatics Centre (NIC). [https://www.pib.gov.in/PressNoteDetails](https://www.pib.gov.in/PressNoteDetails.aspx?tid=1848484). Posted On: 10 SEP 2025 5:27PM

⁷ Azadi Ka Amrit Mahotsava, Prime Minister's Office. [https://www.pib.gov.in/PressNoteDetails](https://www.pib.gov.in/PressNoteDetails.aspx?tid=1848484). (Release ID: 2166120) Visitor Counter: 384.

the whole can be reframed to say from the decolonization perspective vi-a-viz digital and political humanities in respect of upholding freedom and dignity and identity of independent colonies especially post-second world war that a critic cum researcher named Mrinmoy Pramanik in his published thesis chapter titled “Introduction to ‘Non-British’ Literatures in English: Canada and Australia writes: – “a clash of civilizations for the purpose of civility, homogeneity, and coexistence, so the theorist formed a new epistemological framework to understand this crisis of metamorphosis and declared it as – Orients against the odds that set as the patterns of change by Orientalists.”⁸ The quote better describes the Orientals’ intent that followed the tutelage theory in these words: “the world’s other peoples can acquire freedom only if Europeans impose their civilization upon them. Although this imposition denies freedom to colonized peoples, this denial is legitimate for Hegel because it is the sole condition on which these peoples can gain freedom in the longer term.”⁹

This struggle of contradictions continued the era of colonised and colonisers so far remained a concern for understanding paradigm shift in producing of literature both from the viewpoint of empirical gaze and from the side of enslavement of colonised states. Colonialism exists as ideologies and practices that assume supremacy of the colonizing culture and these do not end when the colonialists leave, rather “postcolonial” may refer best to the time period when a previously colonized culture grapples with the meaning of its identity as an independent entity. What language will a postcolonial society speak? Would that be of the colonizers, which had been the official language, or any indigenous languages? How will the history of the postcolonial nation be taught in their schools or in the schools of the colonizing country? Much postcolonial literary theory examines how authors deal with the issues and contradictions of

⁸ Pramanik, Mrinmoy. “Introduction to ‘Non-British’ Literatures in English: Canada and Australia”. <https://ebooks.inflibnet.ac.in/engp07/chapter>

⁹ Schuringa, C. (Ed.). (June 2017). *Hegel and Colonialism* (Vols. Vol.41, Issue 2). UK: Cambridge University Press. Retrieved from <https://www.cambridge.org/core/journals/hegel-bulletin>

life in formerly colonized cultures. Postcolonial theory takes many different strands to categorise the literature that actually mirrored the state of the colonised areas no doubt a reading resource material to collect first hand of knowledge about the existing traditions and cultures of the non-native English-speaking communities, yet it is partially remained one-sided as the indigenous people did not have the voice to insert their opinion or to add their review to the documented material. The period of orientalism since then got effective to create a sensation to orientalise the Non-British or Non-European culture among those ruling states across the seas or across the borders wherever the conditions of primitive aboriginal backward order felt by Orientals who were due to their metaphysics later termed as Occidentals. Europeans' actual expansionists mission led them to be more scientifically advanced both in temperament to decipher the concept of modern law and usage of machines for extraction of natural resources and technology which actually needed a market to expand their customers and consumers. Eduardo Baker explains this in his essay titled *Colonialism and the Sovereignty of Peoples: A Dialogue between Hegel and the French Revolution* the metonymy of the word "domination into non-domination"¹⁰ from the point of radical democratic ideas in an implied way - there was domination upon indigenous natives to condition the imposition of non-domination of their natural resources property rights over their native lands¹¹ which Gauthier terms the philosophical development of modern natural law. This strand in revolutionary thought is rooted in the concept of freedom as non-domination. Gauthier illustrates how a discernible trend emerges—one that seeks to articulate and realize the evolving potential of natural law and natural rights during this revolutionary epoch.

¹⁰ Baker. E. (2024). *Colonialism and the Sovereignty of Peoples: A Dialogue between Hegel and the French Revolution*. UK: Cambridge University Press

¹¹ Gauthier. (2017). */colonialism-and-the-sovereignty-of-peoples-a-dialogue-between-hegel-and-the-french-revolution*. UK: Cambridge University press.

Mrinmoy Pramanik writes that “Going through the phase of colonial era which later in literary connotation referred as Commonwealth or European regime era – has its contribution to give new face to documentation of literature belonging to any stream or strand. Some of the textual forms that emerged as "resistance" to imperial domination are what are called variously Commonwealth literature, New English literatures, Literatures in English, Third World Literature or Postcolonial Literature, with other cognate terms also used, such as World Fiction, World Literature written in English, multicultural literature, minority literature, resistance literature, etc. That added a spur in revolutionising and igniting the passive minds that lived contentedly or we may say contrastingly in a different time-zone of their sustainable needs, which for the modernised notion of market a lucrative area of creating Frontiers of Modern Civilization”¹².

To discuss about the Postcolonial era, human emotions and human rights emphatically undertaken as the essential configurations to revamp the existential needs, growth, and conditioning of mindsets, which indeed started to reinterpret, re-analyse the existing literature that once dominated the humanism and humanity principles. In a study commissioned by the Commonwealth Secretariat and entitled Learning from Each Other: Commonwealth Studies in the 21st Century, the authors are not concerned with whether Commonwealth Literature exists or not. Rather, for them, the issue is how to broaden the concept to embrace literatures in indigenous languages¹³. In the section entitled "Intellectual trends in Commonwealth Studies," the authors ask, "How can the study of Commonwealth literature more fully embrace literatures in languages other than English, and reflect the increasingly complex varieties of English used?"¹⁴ The postcolonial era as have been into pragmatic progressive state due to materialistic

¹² Pramanik, Mrinmoy. Introduction to 'Non-British' Literatures in English: Canada and Australia.

<https://ebooks.inflibnet.ac.in/engp07/chapter>

¹³ Surya. Canadian, Australian and South Pacific Literature in English. INFLIBNET.

<https://ebooks.inflibnet.ac.in/engp07/>

¹⁴ Pramanik, M. (2024). Canadian, Australian and South Pacific Literature in English.

mechanised machine-society, so the literature that emerged in this period finds also paradigmatic and syntagmatic changes in all patterns of understanding historical-cultural shifts of human society, recreated different learning methodology to get it transferred to the generations that would be more opened to resurge the loss of inheritance, heritage, and humanity. Indigenous literature is then positioned in opposition to colonial ideology. Strict barriers are set up to govern which texts can be brought together within the same critical space according to the ethno-racial identities of the authors. There had been an “urge for establishing identity, establishing voice to reclaiming the existence, voice of protest and resistance against the European colonialism and cultural hegemony marked indigenous literature essential, integral, and deeply rooted with the community itself”¹⁵. This period of postcolonialism off course the golden period once again to bring in New Literature and World Literature to the forefront from the perspective of relocating the cultural studies, yet it restricted its peripheral understanding to the streams of knowledge that got demarcation by the advent of Orientalism in the Commonwealth of Nations or by the Nation States that countered geopolitical phase of globalisation due to free trade or free market policies, so the knowledge of cultural formations and historical information both remained biased to boost inter-cultural exchange, educational exchange and corporate wellbeing, to illustrate the same it is apt to quote, Commonwealth literature appeared as, “that body of writing created ... in the English language, by persons who are not themselves white Britons, or Irish, or citizens of the United States of America.”¹⁶

Restoration of Indigenous Indicators – for Sustainable Development Goals 2030

Agenda

¹⁵ Katherine Durnin. “Indigenous Literature and Compatibility”. CLC Web: Comparative Literature and Culture 13:2 (2011): Thematic Issue about Indigenous Literature Ed. Angeline O’Neill and Albert Bra. Pp. 3-9

¹⁶ McKenzie, A. (2017). *LITERATURE: What Is Commonwealth Literature?* Ipsnews.Net/1997/04/Literature-What-Is-Commonwealth- Literature.

‘Many of the Sustainable Development Goals and associated targets are relevant for Indigenous Peoples. Moreover, the overarching framework of the 2030 Agenda contains numerous elements that can go towards articulating the development concerns of Indigenous Peoples. Of significance is the fact that human rights principles and standards are strongly reflected in the 2030 Agenda (A/RES/70/1 paragraph 10)¹⁷. Moreover, the 2030 Agenda overall focus on reducing inequalities is of particular relevance to Indigenous Peoples, who are almost universally in situations of disadvantage vis-à-vis other segments of the population. The global indicator framework that will measure progress of implementation of the 17 sustainable development goals (SDGs) includes two indicators that refers directly to Indigenous Peoples (Indicator 2.3.2 and 4.5.1) and several other indicators that are relevant for Indigenous Peoples, particularly indicator 1.4.2 and 5.a.1 on land rights¹⁸.

Indigenous Peoples have sought recognition of their identities, way of life and their right to traditional lands, territories and natural resources for years, yet throughout history, their rights have always been violated. Indigenous Peoples today are arguably among the most disadvantaged and vulnerable groups of people in the world. The international community now recognizes that special measures are required to protect their rights and maintain their distinct cultures and way of life. In November 2020, the fifth anniversary of the SWAP-Indigenous Peoples, the UN System Chief Executives Board for Coordination (CEB) took the opportunity to revitalize the action plan and strengthen collective and coherent UN system efforts by endorsing a call to action on building an inclusive, sustainable and resilient future with indigenous peoples.’ (Indigenous Peoples at the United Nations, 2022).

For instance following up the indicators of SDG monitoring at the national level as the 2030 Agenda is nationally owned and country-led. The Goal 2 and the associated 8 targets

¹⁷ Steiner, D. M. (2022). Digital Entrepreneurship: What is New if Anything? *Bus Inf Syst Eng.* , 1-7.

¹⁸ SDGs in Latin America and the Caribbean: Statistical knowledge management hub. Global indicator framework for the SDGs.

focus on ending all forms of hunger and malnutrition by 2030, and making sure that all people – particularly children, women, older persons and those from vulnerable communities – have sufficient and nutritious food throughout the year. The targets inter alia address promotion of sustainable agriculture, and support to small-scale farmers and other producers by way of access to economic assets, technology, and markets. Also in focus is development cooperation for improving investment in relevant infrastructure and support system at all levels. Out of the 8 targets, 7 have Odisha SDG Indicator Framework (OSIF) indicators.¹⁹

The General Assembly adopted the global indicator framework for the Sustainable Development Goals in July 2017 as a voluntary and country led instrument that includes the initial set of indicators to be refined annually and reviewed comprehensively in Global indicator framework for the SDGs from 2020 and 2025²⁰.

Building Resilience, Uplifting Communities in South Asia²¹ –

1. The most recent data on pupils, students, teachers and education expenditure presented in these statistical tables are the reference school and financial years ending in 2014. They are based on survey results reported to and processed by the UNESCO Institute for Statistics (UIS) before the end of March 2014. Data received and processed after that date are published on the UIS website and will be used in the 2016 Global Education Monitoring Report.²²
2. In contemporary changing technology innovation ecosystems, universities are becoming the catalyst for sustainable development in innovation ecosystems.

¹⁹ Zero Hunger - End hunger, achieve food security and improved nutrition and promote sustainable agriculture. Odisha SDG Indicator Framework 2.0. Planning and Convergence Department, Government of Odisha, Bhubaneswar. (Secretariat Press), Bhubaneswar. 2023. Pp. 14.

²⁰ Global Statistical Monitoring. "2017 Initial set of SDG indicators." The 2030 Agenda in Latin America and the Caribbean. <https://unstats.un.org/sdgs/iaeg-sdgs/>

²¹Building Resilience, Uplifting Communities in South Asia. Global Statistical Monitoring. June 24, 2025

²² 2016 - Education for people and planet: Creating Sustainable Futures For All. <https://www.unesco.org/gem-report/en/statistical-tables>

Knowledge exchange is crucial for suitability²³ trust is the foundation of the sustainable networks²⁴ social entrepreneurship is indispensable to sustainable social change²⁵ the university is not merely an entrepreneurial university but also an institutional entrepreneur in the innovation ecosystem²⁶ Institutional entrepreneurs are those organizational or individual actors who not only initiate diverse changes in the institutional environment but also actively participate in the implementation of such changes.²⁷ “Institutions can be generally understood as social orders²⁸, social rules²⁹, or taken-for-granted norms and beliefs³⁰, which are seen by actors as natural, rightful, expected, and legitimate”³¹. Audretsch asserts that “while the entrepreneurial university was a response to generating technology transfer and knowledge-based start-ups, the role of the university in the entrepreneurial society has broadened to focus on enhancing entrepreneurship capital and facilitating behavior to prosper in an entrepreneurial society.”³² Both “enhancing entrepreneurship” and “facilitating behavior” requires changes in the institutional environment. The process of

²³ Alzubi, Y. Knowledge transfer for sustainability: The role of knowledge enablers in the construction industries in Jordan. *World J. Sci. Technol. Sustain. Dev.* 2018, 15, 325–337

²⁴ Cho, J.; Chan, K.S. Building Trust-Based Sustainable Networks. *IEEE Technol. Soc. Mag.* 2013, 32, 32–38.

²⁵ Nicholls, A. *Social Entrepreneurship: New Models of Sustainable Social Change*; OUP Oxford: Oxford, UK, 2008

²⁶ Cai, Y.; Liu, C. The Role of University as Institutional Entrepreneur in Regional Innovation System: Towards an Analytical Framework. In *Examining the Role of Entrepreneurial Universities in Regional Development*; Preto, M.T., Daniel, A., Teixeira, A., Eds.; IGI Global: Hershey, PA, USA, 2020; pp. 133–155.

²⁷ Battilana, J.; Leca, B.; Boxenbaum, E. How Actors Change Institutions: Towards a Theory of Institutional Entrepreneurship. *Acad. Manag. Ann.* 2009, 3, 65–107.

²⁸ Berger, P.L.; Luckmann, T. *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*; Allen Lane: London, UK, 1967; p. 249.

²⁹ Burns, T.R.; Flam, H. *The Shaping of Social Organization: Social Rule System Theory with Applications*; SAGE Publications: London, UK, 1987.

³⁰ Scott, W.R. *Institutions and Organizations*, 2nd ed.; SAGE Publications: Thousand Oaks, CA, USA, 2001.

³¹ Cai, Y. Graduate employability: A conceptual framework for understanding employers’ perceptions. *High. Educ.* 2013, 65, 457–469.

³² Audretsch, D.B. From the entrepreneurial university to the university for the entrepreneurial society. *J. Technol. Transf.* 2014, 39, 313–321.

fostering institutional changes can be understood as social entrepreneurship³³, which is “an innovative approach to achieve social mission,”³⁴ being considered as a key to an innovation system.³⁵

3. The UDRP has focused on keeping inclusion at the center of its efforts, enabling women to become new homeowners and gain financial independence. The project empowered women in many ways: when households opened bank accounts to receive grants of support, the project encouraged joint bank accounts in the name of *both* husband and wife to ensure that women could access formal financial services and promote transparency in aid payments; the project encouraged families to have joint ownership of land attached to newly rebuilt houses so women would have collateral assets to apply for a bank loan and develop a greater sense of socioeconomic security³⁶; women also actively participated in the entire housing reconstruction process from early consultations to design and rebuilding work; and construction of toilets in every house built acted as a preventive to gender-based violence.
4. The World Bank has been helping countries in South Asia adopt a *proactive approach* to managing disaster and climate risks. It supports them in building resilient systems and infrastructure and engaging local communities to ensure that everyone enjoys development gains, especially women and other disadvantaged groups who tend to be more severely affected by disasters. The World Bank has helped put this approach into action in Pakistan’s Sindh

³³ Chandra, Y. Social Entrepreneurship as Institutional-Change Work: A Corpus Linguistics Analysis. *J. Soc. Entrep.* 2017, 8, 14–46.

³⁴ Haugh, H. New Strategies for a Sustainable Society: The Growing Contribution of Social Entrepreneurship. *Bus. Ethics Q.* 2007, 17, 743–749.

³⁵ Surie, G.; Groen, A. The importance of social entrepreneurship in national systems of innovation—An introduction. *Technol. Forecast. Soc. Chang.* 2017, 121, 181–183.

³⁶ Education and Skills. To improve women's access to finance, stop asking them for collateral. <https://www.weforum.org/stories/2019/06/women-finance-least-developed-countries-collateral/>

Province and the Indian State of Uttarakhand by supporting local government efforts to rebuild resilient homes and infrastructure while also working to ensure women's inclusion in durable rebuilding.

The General Assembly adopted the global indicator framework for the Sustainable Development Goals in July 2017 as a voluntary and country led instrument that includes the initial set of indicators to be refined annually and reviewed comprehensively in 2020 and 2025. The adoption of the 2030 Agenda on Sustainable Development brought with it commitment by countries and the international community to systematically monitor and review its implementation. To this end, the Inter-Agency and Expert Group on Sustainable Development Goal Indicators (IAEG-SDGs) was tasked with developing a framework of indicators that could facilitate the global monitoring of the 169 targets of the 17 Sustainable Development Goals, and could allow guiding actions towards the achievement of the goals by 2030³⁷. The survey was conducted jointly online in August and September 2021 by the World Bank's Development Data Group, the Statistics Division of the UN Department of Economic and Social Affairs (UNSD)³⁸, and the Partnership in Statistics for Development in the 21st Century (PARIS21). NSOs from 101 countries participated, providing insights to policymakers and international partners on their efforts to implement, monitor, and finance the Global Action Plan.

To support the mission of the 2025 High level Political Forum of "Advancing sustainable, inclusive, science- and evidence-based solutions for the 2030 Agenda

³⁷ IAEG-SDGs -Inter-agency and Expert Group on SDG Indicators. covid-19-response.unstatshub.org/posts/survey-on-the-implementation-of-the-cape-town-global-action-plan-for-sustainable-development-data/

³⁸Haishan Fu, Johannes Jütting and Stefan Schweinfest. New global survey shows that some statistical systems are being left behind. <https://www.worldbank.org/ext/en/home>. February 03, 2022.

for Sustainable Development and its Sustainable Development Goals for leaving no one behind", this e-learning course to support governments in ensuring that their VNRs tap into the statistical potential of their institutions and do not miss the opportunity to jumpstart data collaboration with civil society actors³⁹.

The first framework, composed by 232 indicators, was approved by the United Nations Statistical Commission in March 2017 and was conceived as an initial set of global and universally applicable indicators, to be refined annually and reviewed by the Statistical Commission (Resolution A/RES/71/313).⁴⁰

The indicators were classified into three tiers according to their methodological development and the availability of statistical information on the global scale.⁴¹

Updated indicator framework for the SDGs following the 2020 comprehensive review - To improve the indicator framework and contribute to the global monitoring of the 2030 Agenda, the IAEG-SDGs carried out a comprehensive review of the global indicator framework during 2019. The 2020 comprehensive review sought to remove level III indicators where methodological development work had stalled or failed to deliver the expected results⁴².

The process included consultations with experts, reception of improvement proposals and an open consultation of those proposals, which consisted of replacements, deletions, refinements or adjustments to the indicators, and in

³⁹ PARIS21 and the EU have developed an E-Learning course on Voluntary National Reviews. 30 Jun, 2025 Voluntary National Reviews. <https://www.paris21.org/news/paris21-and-eu-have-developed-e-learning-course-voluntary-national-reviews>.

⁴⁰ United Nations -A/RES/71/313. " Resolution adopted by the General Assembly on 6 July 2017. [without reference to a Main Committee (A/71/L.75)] 71/313. Work of the Statistical Commission pertaining to the 2030 Agenda for Sustainable Development." tcg.uis.unesco.org/wp-content/uploads/sites/4/2018/08/TCG4-4-UN-Resolution-on-the-2030-Agenda.pdf. Seventy-first session Agenda items 13 and 117.

⁴¹ IAEG-SDGs-Tier Classification for Global SDG Indicators. United Nations-Department of Economic and Social Affairs-Statistics Division. www.unstats.un.org/sdgs/iaeg-sdgs/tier-classification/

⁴² Transforming our world: the 2030 Agenda for Sustainable Development. Department of Economic and Social Affairs Sustainable Development. www.sdg.un.org/2030agenda

particular cases, additions of new indicators. The revised framework comprised of 231 indicators was approved during the 51st session of the UN Statistical Commission in March 2020⁴³.

In 2024, the IAEG-SDG conducted the 2025 Comprehensive Review, following a process like the one carried out in 2019. This process concluded with an updated framework approved by the United Nations Statistical Commission in March 2025. The current framework consists of 234 indicators, 13 of which are repeated under more than one Goal⁴⁴.

Promotion. Protection and Preservation of Indigenous Archive materials⁴⁵ – The various ways of managing and preserving indigenous knowledge, especially using new technologies in the digital era, will be explored and ideas on how to respect the indigenous culture, even in the process of documenting or preserving in academic libraries, will be outlined. Libraries involved in IK preservation will be encouraged to develop protocols by collaborating with each other and engaging the community, to preserve each unique culture in a respectful manner. Intellectual property rights of knowledge holders, respect for these rights and procedures to adopt will be described. Activities undertaken to preserve indigenous knowledge are assessed and suggestions made on how library and information science professionals could more efficiently handle indigenous knowledge preservation as respect for culture⁴⁶.

⁴³ 51st Session of the UN Statistical Commission. 3–6 March 2020. New York City, United States of America sdg.iisd.org/events/51st-session-of-the-un-statistical-commission

⁴⁴ 56th session of the UN Statistical Commission (UNSC) in March 2025, which includes the proposed changes as included in the 2025 Comprehensive Review. The Interagency and Expert Group on SDG Indicators (IAEG-SDGs) at its 15th meeting held in October 2024. www.unstats.un.org

⁴⁵ Adetoun A. Oyelude. Indigenous knowledge preservation as a sign of respect for culture: concerns of libraries, archives, and museums. www.insights.uksg.org/articles/10.1629/uksg.628.

⁴⁶ Juran Krishna Sarkhel. Strategies of Indigenous Knowledge Management in Libraries. *Qualitative and Quantitative Methods in Libraries (QQML)* 5: 427-439, 2016.

The Archivists coordinate and collaborate ‘Virtual Eco-System’ through archival governing agencies for example - Australian Society of Archivists majorly looks into four basic strategic priorities – that is sustainability for supporting online learning, publications, sponsorship and training opportunities to ensure delivery of quality member benefits and ongoing initiatives to sustain the archival profession, mentoring to make opportunities more accessible, and foster new and existing special interest groups, advocacy to strengthen alliances and partnerships on national, international and local platforms, education to improve upon professional capacity building activities and standards for upgradation of skills, knowledge and experience. The ASA cater to the essential caretaking of the traditional owners of the lands from across Australia and the surrounding seas, recognise their continuing connection to land, water, culture and community by pay of preserving their archives and culture through their country, songs and stories, hence showing honour and respect to the ancestral past and senior citizens and elders who are the human resource and human libraries to tell the tales of progress and participation. The Australian Society of Archivists Inc. (ASA) is the peak professional body for archivists in Australia⁴⁷. It was formed in response to the growth of archival, recordkeeping and heritage preservation services in Australia, and the increasing demand for archival, recordkeeping, and digital preservation skills in community organisations, corporate entities and government. The Australian Museum is a place of exploration and discovery, inspiring responsibility for our world by promoting knowledge, understanding and enjoyment of science, nature and culture.

⁴⁷ Australian Society of Archivists. State Library New South Wales.
<https://eresources.sl.nsw.gov.au/australian-society-archivists-0>

To elaborate further the implications either to outsource Archival Repository Information Metadata or to create in-built Digital Entrepreneur or Academic Opportunities through Information and Technology, the non-native users when actually deliberating upon the information process, they need configurations of algorithms constructed in some common construct of language/s for virtual orientation, because contemporary digital humanities' ⁴⁸governance projects or sustainability projects worldwide "are related to digital servitization and the emergence of service bots, self-service interfaces and service ecosystems that may challenge established theories. Examples of this include the assumed liability of newness and smallness as digital entrepreneurship may reduce resource scarcity via technologies such as AI."⁴⁹

For over 190 years the Australian Museum has been at the forefront of Australian scientific research, collection and education. The Australian Museum is a NSW Government-funded cultural institution⁵⁰. To illustrate an example – 6th February is the celebration of Waitangi Day – the national day of New Zealand that commemorates the signing of the treaty of Waitangi or te Tiriti. Logan Haronga-Metcalf, from Pasifika Collections⁵¹ team exhibit in celebration the exciting n Māori handicrafts collections, which is an extraordinary piece of Māori craftsmanship. This is a replica of a traditional Māori sail, designed for a waka hourua (double-hulled-canoe). Logan is of Maori heritage and is a Man from Ngāti Kahungunu, Ngāti Rakaipaaka iwi (tribes) and is affiliated with, Te Moana-nui-a-kiwa, The Pacific Ocean. Logan started work in museums at Te Papa in 1998. He

⁴⁸ Singh, Ranbir. Vice Chancellor, National Law University, Delhi. Transforming Dimension of IPR: Challenges for New Age Libraries. (Eds.) Dr. Priya Rai Dr. R. K. Sharma Dr. P. K. Jain Akash Singh. NLUD Press 2015. Distributed by: M/s. Mohan Law House S#2, Supreme Court of India Subway Bhagwan Das Road, New Delhi - 110001

⁴⁹ Steininger, D. M. (2022). Digital Entrepreneurship: What is New if Anything? *Bus Inf Syst Eng.*, 7-14.

⁵⁰ <https://australian.museum/>

⁵¹ <https://australian.museum/get-involved/staff-profiles/logan-metcalf/>

held various roles around exhibitions as Logan started with the Australian Museum in 2002 and has been involved in interpretation and Museum outreach and has acted as a Supervisor in charge of operations to touring exhibitions. The manager in visitor services as well as the Pacific collections. Logan moved into collection management in 2012 as a Technical/collections officer with the Pacific and International Collections and has directly implemented delivering exhibitions and outreach to pacific communities. Logan Haronga-Metcalf, belonging to Pasifika Collections team explains about an exciting new Māori object entering our collections. The Te ra where sail is an extraordinary piece of Māori craftsmanship by Tracy Morgan, a tohunga raranga (master weaver). This is a replica of a traditional Māori sail, designed for a waka hourua (double-hulled canoe). You'll be able to see the Te ra where sail on display in our Wansolmoana gallery in a few months.

Logan has a unique depth of understanding of how taonga or the treasures found in the Pasifika collections inspire and activate the community and enhance an understanding of the unique cultures embraced in Te Moana-nui-a-kiwa, “The Great Connector” the greatest ocean on Earth⁵²

Pacific Gallery Wansolmoana which means 'one salt ocean celebrates the historical positioning and plights of indigenous pasific peoples and protect their concerns about the global climate emergency, save them from the coastal threats, connects the islands and peoples across the region, encourage outreach programs, public talks and other activities, looking at their past, present and future to ensure a vibrant legacy for future generations. The gallery acts as a springboard for educating

⁵² Pasifika Collection: Te ra where sail. <https://youtu.be/FGip1Dto1Z8?feature=shared>. https://australian.museum/publications/explore_summer2024/wansolmoana/

visitors about the historical plights of Pasifika peoples and their concerns about the global climate emergency. Pacific nations are some of the most threatened coastal communities on Earth. ‘One salt ocean’ reflects the cultural significance of the immense body of water that connects the islands and people across the region. At different levels variety of audience are also encouraged to engage in outreach programs, public talks, and other activities, such as the outreach initiative Wansolmoana Connect, which brings together Sydney’s Pasifika diaspora community leaders and youth groups to help preserve knowledge and traditions within families with Pacific Island heritage.⁵³ Discover Pasifika identities through the stories and objects that explore rich histories, practices and distinct customs. The exhibition features a rare Rotuman Suru, believed to be the first of its kind made since the 1800s. A testament to the tenacity of knowledge holders passing their expertise on to a new generation, this cultural practice has been resurrected after two centuries.

The Australian Museum’s exhibition lead curator and Manager of Pasifika Collections & Engagement, Melissa Malu, is a proud Fijian and Tongan woman. She led the curation of the gallery, saying that *Wansolmoana* is an invaluable step towards reconciliation between Australia and Pasifika people and that by displaying this unique collection, the AM hopes to encourage the exploration of cultures that are also part of the social fabric of Australia.

Curated by the Australian Museum’s Pasifika staff and cultural knowledge holders in Australia and from around the Pacific, *Wansolmoana* is the result of five years of engagement with community voices from Rotuma, Fiji Papua New Guinea,

⁵³ https://australian.museum/publications/explore_summer2024/wansolmoana/

Vanuatu, Solomon Islands, Tonga, Kiribati, Aotearoa New Zealand and other Pasifika nations⁵⁴.

The Australian Museum's exhibition lead curator and Manager of Pasifika Collections & Engagement, Melissa Malu, is a proud Fijian and Tongan woman. She led the curation of the gallery, saying that *Wansolmoana* is an invaluable step towards reconciliation between Australia and Pasifika people and that by displaying this unique collection, the AM hopes to encourage the exploration of cultures that are also part of the social fabric of Australia.

Mana of the Pacific: Wisdom from across Oceania' brings you inspirational proverbs matched with beautiful photographs that highlight the strength, resilience, wisdom and innovation of people from Samoa, Fiji, Tonga, Tokelau, Cook Islands, Tuvalu, Federated States of Micronesia, French Polynesia, Hawaii, Kiribati, New Caledonia, Palau, Papua New Guinea, Republic of the Marshall Islands, Solomon Islands, Vanuatu and Niue. This collection of proverbs highlight the value of these cultures, knowledge and ways of being, and a set of core values that underpin people's ways of life across this region.⁵⁵

The Role of the Indian Archivists in the Digital Age –

Dinyar Patel in his article titled – “Repairing the Damage at India’s National Archives” (2012, New York Times)⁵⁶ writes: the state of India’s libraries and archives needs much greater attention by way of funding and grants to attract better online readers and researchers from Indian – Subcontinent and from across the

⁵⁴ <https://www.mpp.govt.nz/assets/Reports/Pacific-Peoples-in-Aotearoa-Report.pdf>. Status Report A snapshot 2020. Ministry for Pacific Peoples

⁵⁵ Mana of the Pacific: wisdom from across Oceania. Movono, Apisalome, compiler. Nelson, New Zealand: Potton & Burton; 2021. <https://libraryguides.waikato.ac.nz/> Mātangireia Pacific Level 4; PN6519.P28 M68 2021

⁵⁶ Patel, Danyar. Repairing the Damage at India’s National Archives. *The New York Times*. March 21, 2012 7:58 am. <https://archive.nytimes.com/india.blogs.nytimes.com/2012/03/21/repairing-the-damage-at-indias-national-archives/>

global communities. A few institutions are now capable of taking better care of their holdings, he observes, Western academic institutions and museums continue to acquire valuable collections of records, books, and artifacts from Indians who place greater value on immediate monetary gain. Digital marketing of archives is crucial in India because it allows for widespread access to historical documents and cultural heritage, promoting public awareness of the country's rich past, fostering national identity, enabling research opportunities for scholars and citizens alike, and facilitating preservation of valuable records through accessible digital formats, especially in a rapidly digitalizing society like India.

The National Archives of India (NAI) is the custodian of the records of enduring value of the Government of India. Established on 11 March, 1891 at Kolkata as the Imperial Record Department, it is one of the biggest archival repositories in South Asia. It has vast corpus of public records which include files, volumes, maps, bills assented by the President, treaties, rare manuscripts oriental records, private papers, cartographic records, important collection of Gazettes and Gazetteers, Census records, Assembly and Parliament debates, proscribed literature, travel accounts etc.⁵⁷

The total number of collections of records in the custody of NAI is 34 crore pages (approximately), consisting of records of various Ministries, Departments as well as collections of private and oriental records. 2.25 crore (approximately) sheets of records have been estimated to be highly brittle records and necessary action for repair and rehabilitation of these records is being done through an outsourced agency in a mission mode.

⁵⁷ Digitization And Preservation of Records. Ministry of Culture. Press Information Bureau (PIB). Government of India. <https://www.pib.gov.in/PressReleaseDetailm.aspx?PRID=2076963>

In addition to the above, National Archives of India in collaboration with Ministry of Skill Development and Entrepreneurship has provided training on conservation and preservation of records to 900 candidates⁵⁸. There have been lot of positive developments to sustain the innovative patterns since post-covid 2020, for example - many of the cultural and social organizations for the sake of connecting lost records of unsung heroes⁵⁹ started with small starts ups to enrich the memory heritages preserved or understood to be carry forward at their own level through their own self-funding resources and established a vast online network but grounded on their exploratory information by way of “Memorialization through the metaverse based on “Gather. Town” can lead to students’ collective memory-making, such as honoring war veterans who have sacrificed themselves for the country, promoting their national identity, and upholding a patriotic spirit in the socio-cultural context⁶⁰. Since memorialization is an important intangible value as a common heritage of the shared memory of conflicts, memorialization through the metaverse contributes to students’ sense of belonging in a virtual space. However, as material aspects of memorial and monument designs enable visitors’ engagement authentic experiences shall also be conducted to stimulate and promote “genuine emotions” through social inclusion with heritage.”⁶¹

In the “School of Archival Studies” of NAI, training is imparted to candidates for the repair and rehabilitation of records under one year diploma course in Archives and

⁵⁸ National Archives of India: Conservation Course Admission Notices. www.southasiacommons.net/artifacts/20861262/national-archives-of-india/21761712/

⁵⁹ Unsung Heroes of Arunachal Pradesh Tribal Resistance Movements. https://rgu.ac.in/wp-content/uploads/2023/09/3.5.2_Final-Report-Unsung-Heroes.pdf

⁶⁰ Lee, C. “Memorialization Through Metaverse: New Technologies for Heritage Education.” The International Archives of the Photogrammetry, Remote Sensing and Spatial Information Sciences, Volume XLVIII-M-2-2023 29th CIPA Symposium “Documenting, Understanding, Preserving Cultural Heritage: Humanities and Digital Technologies for Shaping the Future”, 25–30 June 2023, Florence, Italy. www.isprs-archives.copernicus.org/articles/XLVIII-M-2-2023/919/2023/isprs-archives-XLVIII-M-2-2

⁶¹ Wagoner, B., Brescó, I., 2022. Memorials as Healing Places: A Matrix for Bridging Material Design and Visitor Experience. *Int. J. Environ. Res. Public Health*, 19 (11), 6711. doi:10.3390/ijerph19116711.

Records Management. Short term course on ‘servicing of records and conservation of books, manuscripts and archives’ is also conducted by NAI. The National Archives of India announces the 84th short-term certificate course in "Care & Conservation of Books, Manuscripts & Archives," running from July 3 to August 29, 2025. This course trains participants in scientific methods for conserving, repairing, storing, and handling documentary heritage. Eligible candidates must have a second-class graduate degree, preferably in science⁶².

About 2.25 crore sheets of records at the National Archives of India (NAI) have been estimated to be “highly brittle” and necessary action for repair and rehabilitation of these documents is being done through an outsourced agency in a “mission mode.” The total number of collections of records in the custody of the NAI is “34 crore pages (approximately)”, consisting of records of various ministries, departments as well as collections of private and oriental records⁶³.

The National Archives of India is all set for Digital Transformation. Apart from the political and administrative history, the archives at NAI provide information on socio-economic history and indigenous practices for environmental protection and sustainability.

Key reasons for the importance of digital marketing in India:

Heritage education is a salient example of social inclusion since heritage plays a vital role in manifesting a sense of belonging and authenticity. In particular, diverse educational curricula that utilize multiple senses can facilitate actors’ proactive engagement with heritage sites (Lee, 2022b).

⁶²Blog, Digitization, Home-Blog, Home-Page, Trending Articles. National Archives of India is all set for Digital Transformation. 27th April, 2021. <https://www.ninestarsglobal.com/home-post/the-national-archives-of-india-is-all-set-for-digital-transformation/>

⁶³ The Print (PTI). 25 November, 2024 10:02 pm IST. <https://theprint.in/india/about-2-25-crore-sheets-of-records-at-nai-estimated-to-be-highly-brittle-govt/>

By digitizing archives and making them available online, people across India, even in remote areas, can easily access historical information, promoting greater public engagement with the past⁶⁴. Digital archives can be used as valuable educational tools for students, researchers, and the general public, providing a rich source of primary information for learning about India's history, culture, and society⁶⁵. Digitization helps preserve fragile physical documents by reducing the need for repeated handling, ensuring their longevity for future generations. By making historical records accessible, digital archives can contribute to a stronger sense of national identity and pride in India's heritage⁶⁶. The aim is to reclaim Indian's knowledge legacy for focusing on decipherment, conservation, translation, digital archiving and fostering international and national collaboration for manuscript heritage and preservation.⁶⁷ In this direction one of the online platforms for guaranteeing quality education, besides covering the attainable sustainable development of goals regarding continuity of the indigenous knowledge, history and its reclamation is being done by SRIRAM's IAS that grants trainings on the varied courses throughout India and serving the nation since 1985 both to digitize learning and digitalize heritage of India.

Researchers and historians can easily access a vast collection of digitized documents, facilitating in-depth analysis and new interpretations of historical events. Literature, as a reflection of its time, serves as a repository of historical

⁶⁴ "The digital revolution in India: bridging the gap in rural technology adoption". A Systems View Across Time and Space. *Journal of Innovation and Entrepreneurship*. 14 May 2024

⁶⁵ Digital History – HIS 4C03. University of Calicut, Malapuram: Kerala.www.sde.uoc.ac.in/sites

⁶⁶ Dipima, Buragohain et al. "Digitalizing cultural heritage through metaverse applications: challenges, opportunities, and strategies." *Heritage Science* (August) 2024. www.nature.com

⁶⁷ India's First Global Meet on Manuscript Heritage Set for September 2025. July 15, 2025. usthadian.com/indias-first-global-meet-on-manuscript-heritage-set-for-september-2025

narratives and societal norms. Through literary works, writers encapsulate the ethos and challenges of their era, offering readers a window into the prevailing ideologies and cultural dynamics. For instance, Victorian literature in the 19th century England often depicted the rigid class structures and moral dilemmas of the period. Authors such as Charles Dickens and Jane Austen crafted narratives that not only entertained but also critiqued societal norms, shedding light on issues of social injustice and inequality. Modernist literature of the early 20th century, exemplified by writers like Virginia Woolf and James Joyce, challenged traditional narrative forms and delved into themes of existentialism and disillusionment in the aftermath of World War I. Their works, such as “Mrs Dalloway” and “Ulysses,” are imbued with a sense of fragmentation and uncertainty reflective of the tumultuous historical context in which they were written. Through these literary innovations, modernist writers not only captured the zeitgeist of their era but also paved the way for new artistic expressions.⁶⁸

Digitized archives can be utilized to promote tourism by showcasing historical sites and stories, attracting more visitors to cultural heritage locations. Preserving cultural heritage is relevant in many contexts⁶⁹. While linking communities to their past, it fosters a sense of identity and belonging among individuals and communities reinforcing cultural pride and continuity. The exploration of historical context in literature and art reveals the interconnectedness between creative expression and the societies in which they emerge. Through literature, writers navigate and critique the complexities of their historical moment, offering insights into human nature and societal transformation. Similarly, visual artists throughout history have employed

⁶⁸ Historical Context in Literature and Art - Rashid Manzoor Bhat. July 2025.

⁶⁹ Digitalizing cultural heritage through metaverse applications: challenges, opportunities, and strategies. *Heritage Science* volume 12, Article number: 295 (2024)

diverse styles and techniques to capture the essence of their times, challenging conventions and inspiring new ways of seeing.⁷⁰

Cultural heritage sites and artifacts are invaluable educational resources that enhance cultural literacy and promote knowledge and appreciation of diverse cultures and histories. Cultural heritage (CH), a continuum of traditions and practices passed down through generations, encapsulates the essence of a society's collective memory⁷¹. It refers to the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present, and bestowed for the benefit of future generations.⁷² Cultural heritage includes tangible forms, intangible forms, and natural heritage.⁷³ Tangible CH includes buildings and historical places, monuments, artifacts, etc., which are considered worthy of preservation for the future. These are physical artifacts that were created, maintained, or leftover by the cultures of the past. Examples include museums, architectural monuments, archaeological sites, and historic cities. Intangible CH includes practices, representations, expressions, knowledge, and skills—as well as the associated instruments, objects, artifacts, and cultural spaces—that communities, groups, and, in some cases, individuals recognize as part of their CH. This aspect includes traditions or living expressions inherited from ancestors and passed on to descendants, such as oral traditions, performing arts,

⁷⁰ Bhat, Rashid Manzoor. Cultural Heritage and Identity. www.raashid.lexarcheus.com. 2025.

⁷¹ M. Frigo. The influence of domestic legal traditions in the elaboration of multilingual international conventions. *IRRC*, 86 (854) (2004), pp. 367-480

⁷² K. Crowley, R. Jackson, S. O'Connell, D. Karunarthna, E. Anantasari, A. Retnowati, *et al.* Cultural heritage and risk assessments: gaps, challenges, and future research directions for the inclusion of heritage within climate change adaptation and disaster management *Climate Resilience and Sustainability*, 1 (3) (2022 August).

⁷³ J. Blake. "On defining the cultural heritage." *Int. Comp. Law Q.*, 49 (1) (2000), pp. 61-85.

social practices, rituals, festive events, knowledge and practices concerning nature and the universe, or the knowledge and skills to produce traditional crafts⁷⁴.

Several EU policy documents in recent years, including the 2016 Strategy for International Cultural Relations, the 2018 New Agenda for Culture, and the 2021 Council Conclusions on EU Approach to Cultural Heritage in Conflicts and Crises have opined that Cultural relations can contribute to sustaining peace in, among others, the following ways: ● Facilitating arts interventions that foster resilience and empathy, or which give visibility to victims and groups at risk; ● Contributing to the protection of tangible and intangible cultural heritage at risk in the context of armed conflicts; ● Paying particular attention to the rights, identities and expressions of ethnic, religious and linguistic minorities, which may be threatened in fragile contexts as well as during armed conflicts; ● Promoting memorial and remembrance initiatives which stimulate civic engagement; ● Providing support to initiatives in the cultural and creative industries, through the provision of capacity-building, networking opportunities and other support; and ● Enhancing freedom of artistic expression and other fundamental freedoms, through public debates and measures to safeguard artists and cultural rights defenders at risks. Its preservation can contribute remarkably to community and peacebuilding.⁷⁵

⁷⁴Lazarus Obed Livingstone Banda , Chigonjetso Victoria Banda, Jane Thokozani Banda , Tapiwa Singini "Preserving Cultural heritage: A community-centric approach to safeguarding the Khulubvi Traditional Temple Malawi Author links open overlay panel." Volume 10, Issue 18, 30 September 2024, e37610. *HELIYON*. sciencedirect.com

⁷⁵ Cultural Relations — Key Approaches In Fragile Contexts How Cultural Relations Can Enhance Peace And Stability. A report by Jordi Baltà (Trànsit Projectes) on behalf of EUNIC (European Union National Institutes for Culture), the British Council and the Institut für Auslandsbeziehungen (ifa). This document is an executive summary of the report "Cultural Relations - The Key Approaches in Fragile Context: How Cultural Relations Can Enhance Peace and Stability" (Jordi Baltà, September 2021). It was commissioned by EUNIC as a follow-up to "EUNIC Knowledge Sharing Workshop - Working in Fragile Context Report" (Alessandro Lamonica, November 2019).

With regard to local economy boost⁷⁶ it is realised that Cultural Heritage and Local Economic Development can play a significant role in local economic development by creating jobs in the tourism, hospitality, and cultural sectors, by generating revenue through ticket sales, merchandise, and sponsorships, by stimulating local businesses, such as hotels, restaurants, and shops, by encouraging entrepreneurship and innovation in cultural industries. For example, a study by the World Tourism Organization found that cultural tourism can contribute significantly to local economic development, particularly in rural areas. UNWTO takes charge of the promotion of responsible, sustainable and universally accessible tourism. UNWTO promotes the value of tourism as a driver of economic growth, inclusive development and environmental sustainability, and offers leadership and support in advancing knowledge and tourism policies worldwide. Recognizing the UNWTO's role in promoting the potential of tourism in fighting poverty and achieving the SDGs, the UN General Assembly declared 2017 as the International Year of Sustainable Tourism for Development (IY2017) and as of July 2017, UNWTO features on the DAC/OECD's list of development assistance organizations. Tourism is included in SDG 14: 'Conserve and sustainably use the oceans, seas and marine resources for sustainable development' (besides the SDG 8: 'Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all and SDG 12: 'Sustainable Consumption and Production'). Nevertheless, given its cross-cutting nature, it can advance on all 17 SDGs. • In recent years, several capacity-building activities have been carried out by UNWTO and its member states (on a bilateral or regional level) and also with the support of some of the UNWTO Sustainable Tourism Observatories in various

⁷⁶ <https://www.numberanalytics.com/blog/cultural-heritage-and-economy-guide>

coastal countries. An example of such a successful project could be the COAST project⁷⁷ - UNWTO pays special attention also to the situation of Small Islands Developing States (SIDS) and to their challenges related to the development of a sustainable tourism. • Given the importance attached by UNWTO to the maritime, coastal and inland water tourism, upon the proposal of the Committee on Tourism and Competitiveness, the 22nd General Assembly adopted in China, in September 2017 the definition of “Maritime, coastal and inland water tourism”.⁷⁸

Sustainable tourism is increasingly recognized as a driver for sustainable development. World leaders meeting at two major summits in 2012, the United Nations Conference on Sustainable Development (Rio+20) and the G20 summit, agreed that sustainable tourism can make an important contribution to many of the world’s most pressing challenges. The UNEP Green Economy Report identified sustainable tourism as one of the ten sectors that are vital to greening the global economy. In many countries, coastal areas provide the main tourism resource, with the greatest concentration of tourism investment and facilities. One of the main reasons is that visitors are strongly attracted by coastal environments (e.g., beaches, fine landscapes, coral reefs, birds, fish, marine mammals and other wildlife) and by associated cultural interests (e.g., coastal towns, villages, historic sites, ports, fishing fleets and markets and other aspects of maritime life).⁷⁹ Beyond tourism, heritage preservation generates employment opportunities. The sector requires a

⁷⁷“How Oceans- and Seas-related Measures Contribute to the Economic, Social and Environmental Dimensions of Sustainable Development.” UNDESA Department of Economic and Social Affairs sustainabledevelopment.un.org

⁷⁸ Division for Ocean Affairs and the Law of the Sea. United Nations World Tourism Organization (UNWTO) <https://www.un.org/regularprocess/content/united-nations-world-tourism-organization-unwto> (www.un.org/depts/los/nippon/documents/Non_recurrent_e_publication_Oceans_final.pdf).

⁷⁹ Leijzer, Marcel and Richard Denman. “A Case study: Tourism development in coastal areas: promoting sustainability through governance and management mechanisms, Africa.” World Tourism Organization (UNWTO). Tourism Company, United Kingdom.

diverse workforce, including skilled craftspeople for restoration and maintenance, museum curators and archivists, tour guides, hospitality staff, and administrators. These jobs are often locally based, contributing to community stability and reducing reliance on external economic forces. Furthermore, heritage-related skills and crafts can be passed down through generations, preserving traditional knowledge and creating pathways for entrepreneurship in heritage-based businesses and environmental sustainability⁸⁰, and promote intercultural dialogue⁸¹

Technology offers new opportunities for preserving and promoting cultural heritage. Digital archives, virtual museums, and online educational resources can make cultural heritage more accessible to a global audience. These tools allow for the documentation and dissemination of cultural knowledge, ensuring that it is preserved for future generations. Technology can facilitate the revitalisation of endangered languages and traditions by providing platforms for learning and sharing.⁸² Digital platforms allow for multilingual access, making historical information available to a wider audience with diverse linguistic abilities. By making historical documents accessible, digital promoting critical thinking and dialogue.⁸³

Virtual Orientalism and Cultural Studies

The two-fold expression of interest in context of the literature and its theoretical premises lies in understanding how the varied exegesis while sheltering archives of indigeneity and non-native historicity both in customised subjectivity sense are in formulation to frame the

⁸⁰ <https://climate.sustainability-directory.com/question/what-are-the-economic-benefits-of-heritage-preservation/> climate.sustainability-directory.com. April 2025

⁸¹ Stanley-Price N, Price N, Talley MK, Vaccaro AM. Historical and philosophical issues in the conservation of cultural heritage. Los Angeles: Getty Publications; 1996.

⁸² Bhat, Rashid Mansur. Historical Context in Literature and Art. rashid.lexarcheus.com. 2024

⁸³ Interaction Design Foundation - IxDF. (2024, February 6). What is Digital Inclusion? Interaction Design Foundation - IxDF. www.interaction-design.org/literature/topics/digital-inclusion

concept of ‘digital-orientalism’⁸⁴ (use of digital media to construct orientalist gaze and meaning).

“Digital orientalism is a new orientalism that has emerged in the digital sphere due to the subjectivity and failures of platform governance has given rise to what we call a new orientalism in the digital sphere, or digital orientalism. Orientalism is the stereotypical and discriminatory lens by which western nations view the Middle East and North African region. Western countries have used this lens to assert dominance and colonialism, either through war, media, governance and policies.”⁸⁵ The French Psychoanalyst Jacques Lacan⁸⁶ whose psychoanalytical concept build the notion of ‘the gaze,’⁸⁷ in which the objectification of another diminishes the object's autonomy⁸⁸, Lacan extrapolated that “the gaze and the effects upon a person's awareness towards any object can induce the self-awareness of also being an object in the material world of reality. The philosophic and psychologic importance of the gaze is in the meeting of the face and the gaze, because only there do people exist for one another”⁸⁹ and self-perception gets subjected to the contextuality of gaze as implicated and as uassumed on the expected presumptions, that subsequently decides the role of self and the other when comes to power and powerless. It is then can be inferred that “power-dynamics through language, gaze and communication control social power and construe psychological and social perspective, which either exercises responsibility to ends or let others be independent and benefit form that social context”⁹⁰. French Philosopher Michel Foucault’s interpretation of

⁸⁴ <https://digitalorientalist.com/>

⁸⁵ Mahsa Alimardani and Mona Elswah. (2025). *Digital Orientalism: Sheikh Jarrah and Arabic Content Moderation*. Washington DC: The Project on Middle East Political Science (POMEPS).

⁸⁶ Jacques Lacan, *Écrits: A Selection* (London 1996) p. 99.

⁸⁷ Licitra Rosa, Carmelo; Antonucci, Carla; Siracusano, Alberto; Centonze, Diego (30 March 2021). "From the Imaginary to Theory of the Gaze in Lacan". *Frontiers in Psychology*. 12 578277.

⁸⁸ Rashmi Jacob. "The Gaze: Unveiling Power Dynamics in Knowledge Production and Identity Construction." *The Criterion: An International Journal in English* Vol. 14, Issue-V, 2023.

⁸⁹ Knausgaard, Karl Ove. "The Inexplicable", *The New Yorker*, 25 May 2015, p. 32

⁹⁰ Reiner Schulze, Hanna Pishwa (Eds.) "Understanding power in social context: How power relates to language and communication in line with responsibilities or opportunities." *The Exercise of power in communication: Devices, reception, and reaction*. May 2015. (pp.312-334)

power relations matters relating to normative constructs that challenge the disciplinary systems that embedded in the institutional authoritarianism and totalitarianism structures. In this context apt to state Foucault's logic about power and knowledge, he says: "Knowledge and power are inseparable. What is considered "true" or "knowledge" is often a product of power relations, and power is always a function of knowledge."⁹¹

Italian Marxist Antonio Gramsci⁹² who says: "who asserts that the ruling class manages to achieve social control in two different ways: domination and hegemony"⁹³ Gramsci further carries the notion of difference in interpreting "civil society and political society."⁹⁴ The former thrives upon existing publicity via media and cultural exhibitions, while the latter gains bourgeois favour⁹⁵ through ruling regimes that connect with political parties, corporates, trade unions, non-voluntary organisations, universities, religious institutions etc. which subsequently are influenced by hegemony to 'manufacture consent' and legitimacy."⁹⁶

Unlike the theocratic, eurocentric, and stoical Orientalism about which Edward Said after being influenced by many aforementioned philosophies, Edward Said in his book *Orientalism* (1979) writes: "One could speak in Europe of an Oriental personality, an Oriental atmosphere, Oriental tale, Oriental despotism, or an Oriental mode of production, and be understood."⁹⁷

⁹¹ Danielle Guizzo and , Iara Vigo de Lima. "Foucault's contributions for understanding power relations in British classical political economy" *Economia*. Volume 16, Issue 2, May–August 2015, Pages 194-205.
<https://www.sciencedirect.com/science/article/pii/S15>

⁹² Gramsci, Antonio. (1985). "Selections from Cultural Writings". Ed. David Forgacs and Geoffrey Nowell-Smith. Trans. William Boelhower. Cambridge: Harvard University Press.

⁹³ Femia, Joseph V. (1981). *Gramsci's Political Thought: Hegemony, Consciousness, and the Revolutionary Process*. Oxford: Clarendon Press.

⁹⁴ Boggs, Carl. (1976) *Gramsci's Marxism*. London: Pluto Press.

⁹⁵ Heywood, Andrew (1994) *Political Ideas and Concepts: An Introduction*, London, Macmillan.

⁹⁶ Gramsci, Antonio (1971). *Selections from the Prison Notebooks*. Ed. and Trans. Quintin Hoare and Geoffrey Nowell Smith. New York: International Publishers.

⁹⁷ Said, Edward W. (1979). *Orientalism*. First Vintage Books Edition. U.S.A.
[sciencedirect.com/referencework/9780080970875/international-encyclopedia-of-the-social-and-behavioral-sciences](https://www.sciencedirect.com/referencework/9780080970875/international-encyclopedia-of-the-social-and-behavioral-sciences)

To add to the significant dynamic structures of the creative use of political theory for creating an impressive transference of knowledge for the sake of surviving intellectual exile, recognition of displacement then shifts the subject from the gaze on the Orient to the West's construction of the Orient.”⁹⁸ Said then locates Orientalism within Foucault's framework of discourse by arguing that the Orient is a creation of its binary, the Occident. In this binary, Occident is ‘normative’ and Orient is ‘other.’ Harkening to Foucault's work on knowledge production and its ability to manufacture ‘truthful statements’ about the subjects studied, Edward Said argued that “Western studies and its use of authoritative discourse created and then exploited a problematic view of the Orient. Gramsci's work on hegemony, as conceptualized by ideological leadership that allows Said to explain the enduring nature of Orientalism, even when faced with evidence to the contrary - manifestations of oriental philosophy, the currently prevalent digital-media orientalism includes the framework of race, color, gender, ethnographic presentations of poetics and culture and art in which all sorts of demographic dividend variables are inclusively involved to profess and propagate their value proposition and product.”⁹⁹

The social psychologists W.S. Otten Jansen, van der Zee, K.L.Jans (2014) in their article titled “Conceptualization and Measurement” say about the term “social inclusion” that explains “the degree to which an individual perceives that the group provides him or her with a sense of belonging and authenticity”¹⁰⁰

Creativity in Digital Age: Liability of Newness in Content Production

⁹⁸ Moustafa Bayoumi, Andrew Rubin. Review by: Li'ana M. Petranek, *The Edward Said Reader. Arab Studies Quarterly*, Vol. 25, No. 4, Special Issue: Social Work in the Arab World (Fall 2003), pp. 93-106.

⁹⁹Shireen Siddiqui and Sujata. “Orient Romanticised: Disruption of Orient's Reality in Select Occidental Literary Discourses.” *Sage Journals*. Volume 17, Issue 1. September 16, 2022. journals.sagepub.com

¹⁰⁰ Jansen, W. S., Otten, S., van der Zee, K. I., Jans, L., 2014. Inclusion: Conceptualization and Measurement. *European Journal of Social Psychology*, 44(4), 370–385. 2011.

While understanding the notions of classification, identification, domiciliation, and consignment in terms of private law and state law with reference to the tempting market for restoring, reviving, and resurging the archived manuscripts, records, and literature for the conservation of cultural memory and history, Elizabeth Beck, Stéphanie Wahab. 'Orientalism, Oppression, and Contemporary Social Work' (2015) refers here about Jacques Derrida's deconstruction theory, according to him "the exergue (a small space or inscription below the principal emblem on a or medal, usually on the reverse side) has at once an institutive and a conservative function."¹⁰¹ Jacques Derrida in his book titled *Le Monolinguisme de l'autre* (The Monolingualism of the Other) published in 1996 in which in one of article entitled "Remarks on Deconstruction and Pragmatism"¹⁰² opines that there is interplay of thought in the words of the language which intersects with identity, memory wherein "archive" has its vital inherent role to frame future, promise and responsibility that connects past with the present¹⁰³.

As early as 1974, in the article "Decolonization of Sociology," also reprinted in *Maghreb Pluriel* in 1983, Khatibi (the friend of Derrida in Algeria) refers to Derrida to link the necessary decolonization of thought to deconstruction, against the temptation of logocentrism and ethnocentrism. A few years before the publication of *Orientalism* by Edward W. Said in 1979, Khatibi calls for "decentering Western knowledge within ourselves," for "decentering ourselves in relation to this center, this origin that the West claims for itself." The dialogue between Khatibi and Derrida thus continued over time, from one article and one book to another, from the collective *Du bilinguisme* to "Point de non-retour" at the Cerisy

¹⁰¹ Elizabeth Beck, Stéphanie Wahab. "Orientalism, Oppression, and Contemporary Social Work." International Encyclopedia of the Social & Behavioral Sciences (Second Edition). 2015, Pages 428-434.

¹⁰² Derrida, Jacques. Remarks on Deconstruction and Pragmatism." 1st Edition; First Published 1997; Imprint Routledge; Pages 12.

¹⁰³Herbrechechter, Stefan. "Between Mono-and Plurlinguism, or (N)ever at Home in Language. Oxford Literary Review. Vol 18, Issue 1. Jacques Derrida. Le Monolinguisme de l'autre – ou la protheses de l'origine (Paris: Galilee, 1996)

colloquium in 1992, and to "Variations sur l'amitié", in the *Cahier de L'Herne* , in 2004, or even to *Jacques Derrida en effet* , in 2007¹⁰⁴.

Val Whittington in his paper titled “Walter Benjamin’s *Zur Kritik der Gewalt* (‘*On the Critique of Violence*’): reception, relevance, and a mis-diagnosis?” delves in Walter Benjamin’s ‘*Zur Kritik der Gewalt*’ (‘*On the Critique of Violence*’ published in 1921). Walter Benjamin’s theory of the violence of a power posits and conserves the law, in other words, his implication in justifying the lawmaking violence in perspective of understanding the natural law in opposition to the positive law actuates the conditioning of violence of a power in the fact of conserving and expressing the ethnocentric cultural ethos in logocentric perception, which subsequently then in down-streaming and in mainstreaming the indigenous culture with the same aforementioned perception is mis-handled or mis-interpreted to say “What is at issue here, starting with the exergue, is the violence of the archive itself, as archive, as archival violence.”¹⁰⁵ Referring in this context the theoretical aspect of Benjamin’s theory for whom studying history or recreation of myths or historical social facts in expression of “language pure and direct nonviolent means of resolving conflict begin with ‘subjective preconditions’ and have enormous scope of determining law.”¹⁰⁶ He says: “All violence is problematic because of the difficulty of establishing why any violence at all can be regarded as ‘legitimate’. To explore this thought Benjamin begins his analysis in *Zur Kritik* with a comparison of the respective positions on ‘means and ends’ that he claims reflect natural and positive law. As being concerned with ‘ends’ natural law in his view must be unconcerned with ‘means’, and in being

¹⁰⁴ Combe, Dominique. Derrida and Khatibi- On the Monolinguisism of the Other. *Multilingualism and migration in French-language literature*. Second series -7, 2016. journals.openedition.org/carnets/897.

¹⁰⁵ Whittington, Valerie. Walter Benjamin’s *Zur Kritik der Gewalt*: reception, relevance, and a mis-diagnosis? *The Studies in Social and Political Thought*. Vol. 28, Winter 2018. Special Issue Conference Edition Critical Theory and the Concept of Social Pathology. Centre for Social and Political Thought at the University of Sussex Sept 2017 . Introduced by James Gordon Finlayson.

¹⁰⁶ Whittington, Val. Walter Benjamin’s *Zur Kritik der Gewalt* (‘*On the Critique of Violence*’): reception, relevance, and a mis-diagnosis? 2018, *Studies in Social and Political Thought*. Special Issue Conference Edition Critical Theory and the Concept of Social Pathology Centre for Social and Political Thought at the University of Sussex Sept 2017. Introduced by James Gordon Finlayson.

indifferent to the substantive content of law, positive law must be unconcerned with ends: positive law can only be used to judge means and natural law to judge ends.”¹⁰⁷

To understand the intrigued relationship between virtual orientation and virtual orientalism is to dive into the deconstruction of archival repository available due to the digitisation of resource material for the purpose of academic outreach, for other social upliftment or for historical order reconstruct. Jacques Derrida the French philosopher during his post-colonial posting at Algeria, was the first to trace the significance of the same in his book titled *Archive Fever – A Freudian Impression (Mal’de Archive (1995), Editions Galilee)*, translated by Eric Prenowitz – the book discusses the contemporary question of archives that seemed to provide with different historic reinterpretation of the archives in the existing digital world - In *Archive Fever*, Jacques Derrida deftly guides us through an extended meditation on remembrance, religion, time, and technology—fruitfully occasioned by a deconstructive analysis of the notion of archiving. Intrigued by the evocative relationship between technologies of inscription and psychic processes, Derrida offers for the first time a major statement on the pervasive impact of electronic media, particularly e-mail, which threaten to transform the entire public and private space of humanity. Plying this rich material with characteristic virtuosity, Derrida constructs a synergistic reading of archives and archiving, both provocative and compelling.”¹⁰⁸ Charles Landry - the Urban Advisor and founder of Comedia in United Kingdom of Great Britain and Northern Ireland reiterates UNESCO’s visionary project of ‘*Unlocking the Creative Potential of Cities*’ indicating emphatic emergence of creative economy as one of the global phenomena wherein cultural industries would be setting a symbiotic relationship with the time, place, culture and economy and would be transforming the pattern to a new form of self-expression conveying their liberation. He says

¹⁰⁷ Benjamin, W. (1978/2007) *Reflections*. tr. by E. Jephcot, ed. by P. Demet, New York: Schocken Books, by arrangement with Harcourt Inc, Random House. Pp. 289-270.

¹⁰⁸ Derrida, Jacques. *Archive Fever – A Freudian Impression (Mal’de Archive (1995), Editions Galilee)*. translated by Eric Prenowitz. USA: University of Chicago Press. 2017.

the impact of powerful transformative force will get local diverse cultural economies will bring innovative multifaceted take-in of technology and empowering practical implementation of development strategies¹⁰⁹. Charles Landry and Paula Barbosa A. in their research paper titled 'Cultural and Digital City and Its Impact and Influence' (2016) describe that - "Digitization represents a tectonic shift, whose devices with their disruptive potential are changing cities, society and social life, connectivity, the economy, cultural institutions, and cultural life. Its impacts and influence will be as powerful as the climatic changes that swept through our world with the Industrial Revolution 200 years ago, yet it is more invisible, driven by algorithms etched into small screens. This engenders fear of a world racing ahead uncontrolled, but creates excitement around the opportunities unfolding. Those who make decisions, the digital settlers, have mostly migrated into this world, whereas for the young digital natives, it is all they know."¹¹⁰

Elizabeth Beck, Stéphanie Wahab in her article 'Orientalism, Oppression, and Contemporary Social Work' (2015) writes that archival ethno-representation in digitalised formation speaks about - "*Liability of Newness*"¹¹¹ is a concept in organizational theory, primarily attributed to sociologist Arthur Stinchcombe¹¹². Abatecola, Gianpaolo in the research paper entitled 'Arthur Stinchcombe's "liability of newness": Contribution and impact of the construct' (2012) writes about the sociologist Arthur Stinchcombe theory of "the liability of newness" which in the creative content production is to connect their respective cultural communities via digital creativity at a large scale, and also has been responsible for playing

¹⁰⁹ Landry, Charles. "Cultural and Digital City and Its Impact and Influence." Chapter – 4: Creative and Innovative Cities. *Culture and the digital city: its impact and influence*. unesdoc.unesco.org

¹¹⁰ Landry, Charles and Barbosa, Paulo A. "Culture: urban future, global report on culture for sustainable urban development." *Culture and the digital city: its impact and influence*. p. 157-163, illus. 2016. unesdoc.unesco.org

¹¹¹ Abatecola, G., Cafferata, R., & Poggesi, S. (2012). Arthur Stinchcombe's "liability of newness": Contribution and impact of the construct. *Journal of Management History*, 18(4), 402-418

¹¹² Elizabeth Beck, Stéphanie Wahab. "Orientalism, Oppression, and Contemporary Social Work." *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*. 2015, Pages 428-434.

significant role in creative E-commercialism of E-cultural services and E-cultural products, and the critic further states that the same emerging trajectories “have directly inspired a number of subsequently formulated constructs, such as the liabilities of smallness, adolescence and aging.”¹¹³

Elizabeth Beck and Stephenie Wahab in their paper while examining social work discourse and practices associated with gender, anti-Arab racism and Islamophobia, Zionism, cultural competency, and international social work writes that virtual orientalism and virtual entrepreneurial business ecosystems has surfaced “the heightened risk of failure that new organizations face during their early stages of existence due to factors like lack of established reputation, customer base, operational experience, and well-defined structures, leading to a higher likelihood of mortality compared to more established firms; essentially, the "newness" itself acts as a disadvantage that can hinder survival.”¹¹⁴

The Digital Age has added new challenges to copyright law enforcement. Digital media are the building blocks of Multimedia authoring. The Internet has made the authorship of digital media a particularly complex issue. New enforcement techniques must be applied. Copyright laws protect original works of authorship that are fixed in a tangible medium of expression. The basic elements are: expression and originality. The Multimedia authors who makes an unauthorized copy of someone else's work, or portion of someone else's work, is probably violating the copyright owner's rights. Works of authorship include literary works (including computer programs); musical works; pictorial and graphic works; motion pictures and other audio-visual works; and sound recordings. To codify copyright law as it applies to digital information, the Information Infrastructure Task Force (IITF) was formed in 1993. The IITF in

¹¹³ Abatecola, Gianpaolo. Arthur Stinchcombe's "liability of newness": Contribution and impact of the construct. September 2012. *Journal of Management History* 18(4):402-418

¹¹⁴ Elizabeth Beck, and Stéphanie Wahab. “Orientalism, Oppression, and Contemporary Social Work.” *International Encyclopedia of the Social & Behavioral Sciences* (Second Edition). 2015, Pages 428-434.

turn established a working group on intellectual property right to examine the intellectual property implications. In 1994, the group published "Green Paper," a preliminary draft report on intellectual property right. The working group recognized the need to review current copyright laws in light of the fact that copying and dissemination of information are extremely easy in the digital age. At this time, copyright law is murky in respect to Multimedia. It may be several years until legislation is passed, and it may be impossible to enforce, particularly for Multimedia materials distributed over the Internet. The World Intellectual Property Organization (WIPO) is a specialized United Nations agency formed to protect intellectual property worldwide. Intellectual property consists of industrial property (trademarks, inventions) and copyrighted works. WIPO attempts to enforce copyright laws by cooperation between countries. More than 170 countries are currently members of WIPO.¹¹⁵

Newness or inventive ideas to expand frontiers of business by way of virtual platforms either by way of uploading lots of data projecting ethnicity and cultural presentation, ideed every beginner in the entrepreneurial start-up setting very excitedly and enthusiastically open to gather information which either had not been literally not possible to the community outreach or due to constraints of technical and technological deprivation or without knowing the legal understanding of the implied regulations that perhaps have never been all across commonly in trend for legal literacy with regard to digitisation and digitalisation regulatory legislations for preservation and for the sake of authenticity of the upoladed digitsl products which subsequently raised a question of consciousness -raising both on the grounds of humanitarian and also to put a check on arbitrariness of illegitimate contextuality. Since Post-Covid times across the globe the craze for cybernetics just had not brought boom in the indiscriminate usage

¹¹⁵Priyanka. Copyright in the Digital Age. Assistant Professor, University Institute of Law & Management Studies (UILMS), Gurgaon. National Law University, Delhi Press Sector-14, Dwarka, New Delhi-110078, India. ISBN 978-93-84272-03-6.

of innovative methods to extend the scope of business orientation irrespective of any any knowledge to tackle the newness.

Rendering human intelligence to artificial business entrepreneurship is as psychoanalytically thought-provoking for materialistic expansion, as to understanding conceptually how the process of digitalisation ultimately converting information, misinformation and disinformation for materialistic ends and business techno-transformation. The uniqueness of digital technologies also calls attention to the difference between traditional IT capabilities and digital capabilities with the latter being defined as more appropriate for leveraging technology resources for innovation purposes.”¹¹⁶

With the support of these digital technologies, organizations have searched for value creation in their operations and provided advanced customer experiences. From this, a novel notion in the servitization literature known as Digital Servitization¹¹⁷ has occurred that enables practitioners to diagonalise and assess their activities with digital servitization and transformation.¹¹⁸ The researcher Heiko Gabauer discusses about “business strategies and expansion both of industrial product comprising of even tangible and intangible products of cultural indigeneity at marketplaces through digital-servitization that has secured not only the place of art, culture and literature relying on internal capabilities and external collaborations to manage complex inter-firm dynamics.”¹¹⁹ Regarding the alignment of digital business models with the other industrial firms within the ecosystem, M. Kohtamäki, Parida, V., Oghazi, P.,

¹¹⁶ Wiebock F, H. T. (2020). The dual role of IT capabilities. *Inf Manag.*

¹¹⁷ Theoni, Paschou, Mario Rapaccini, Federico Adrodegari, Nicola Saccani. “Digital servitization in manufacturing: A systematic literature review and research. SERVITLY. 2020. learn.servitly.com/docs/what-is-digital-servitization

¹¹⁸ Coreynen, Wim, Paul Matthyssens, and Wouter Van Bockhaven. 2017. Boosting servitization through digitization: Pathways and dynamic resource configurations for manufacturers. *Industrial Marketing Management* 60: 42–53. mdpi.org and semanticsscholar.org.

¹¹⁹ Gebauer, Heiko, Marco Paiola, Nicola Saccani, and Mario Rapaccini. 2020. Digital servitization: Crossing the perspectives of digitization and servitization. *Industrial Marketing Management* 93: 382–88. publica.fraunhofer.de/entities/publication

Gebauer, H., and Baines, T. in the paper entitled ‘Digital servitization business models in ecosystems: A theory of the firm’ (2019) say that “DS has also conceptualized through various different notions (e.g. hybrid offerings, integrated solutions, service infusion, transition from products to services, service led growth of LMS and NLP for instance service-oriented business models in ecosystems¹²⁰ from selling products to selling outcomes (like performance) using digital tech (IoT, data) impacting firm boundaries, capturing value of creation and interconnecting value chains for competitive edge.”¹²¹

Schroeder, Andreas, Parikshit Naik, Ali Ziaee Bigdeli, and Tim Baines in their research article entitled ‘Digitally enabled advanced services: A socio technical perspective on the role of the internet of things (IoT)’ (2020)¹²²; as well as Steve Brown, Eleanor Musson, Victor Guang Shi, and Armando Calabrese in their research paper entitled ‘Measuring servitization progress and outcome: The case of “advanced services’ (2018¹²³) suggest that organizations have adapted to modern technological developments by producing digitally enabled advanced services, while the critics namely – Marko Kohtamäki, Rodrigo Rabetino, Vinit Parida, David Sjödin, and Stephan Henneberg in their research study entitled ‘Managing digital servitization toward smart solutions: Framing the connections between technologies, business models, and ecosystems’ (2022)¹²⁴ illustrate “the concept of Digital Servitude that has been evolving as part of the interplay in discussions over digitalization and servitization”. Moore James (1993) opines that the terminology “ecosystem” has been extensively employed in an assortment of

¹²⁰Kohtamäki, M., Parida, V., Oghazi, P., Gebauer, H., Baines, T. (2019) Digital servitization business models in ecosystems: A theory of the firm. *Journal of Business Research*. www.diva.portal.org

¹²¹ Gebauer, Heiko, Anders Gustafsson, and Lars Witell. 2011. Competitive advantage through service differentiation by manufacturing companies. *Journal of Business Research* 64: 1270–80. www.sciencedirect.com

¹²² Schroeder, Andreas, Parikshit Naik, Ali Ziaee Bigdeli, and Tim Baines. 2020. Digitally enabled advanced services: A socio technical perspective on the role of the internet of things (IoT). *International Journal of Operations & Production Management* 40: 1243–68.

¹²³ Ziaee Bigdeli, Ali, Tim Baines, Andreas Schroeder, Steve Brown, Eleanor Musson, Victor Guang Shi, and Armando Calabrese. 2018. Measuring servitization progress and outcome: The case of “advanced services”. *Production Planning & Control* 29: 315–32.

¹²⁴ Kohtamäki, Marko, Rodrigo Rabetino, Vinit Parida, David Sjödin, and Stephan Henneberg. 2022. Managing digital servitization toward smart solutions: Framing the connections between technologies, business models, and ecosystems. *Industrial Marketing Management* 105: 253–67.

contexts outside its initial frontier implementation in biological mechanisms¹²⁵; Autio, Erkkö, and Llewellyn D. W. Thomas in their research article entitled ‘Innovation ecosystems: Implications for innovation management’ (2014)¹²⁶; Gomes, Leonardo Augusto de Vasconcelos, Ana Lucia Figueiredo Facin, Mario Sergio Salerno, and Rodrigo Kazuo Ikenami in their research paper entitled ‘Unpacking the innovation ecosystem construct: Evolution, gaps and trends’ (2016)¹²⁷ and Wareham, Jonathan, Paul Fox, and Josep Lluís Cano Giner in their research study paper entitled ‘Technology Ecosystem Governance’ (2014)¹²⁸ confirm and support that ‘the ecosystem could be categorized into two forms for sustainable and smart service innovation ecosystem purpose’. More instrumentally, the first form placed its concentration on a group of actors linked through resource transfer and production cycle. Meanwhile, the second type put an accent on interlinked technologies, collaboration, as well as competition between entities in terms of providing relevant products/services, stated by Carayannis, Elias, and Ruslan Rakhmatullin in their research article entitled ‘The Quadruple/Quintuple Innovation Helixes and Smart Specialisation Strategies for Sustainable and Inclusive Growth in Europe and Beyond.’ (2014)¹²⁹

Conclusion

The process of digitizing large volumes of archival materials can be costly, requiring proper funding and infrastructure. Accurate and detailed metadata is crucial for easy access and

¹²⁵ Moore, James. 1993. Predators and Prey: A New Ecology of Competition. *Harvard Business Review* 71: 75–86.

¹²⁶ Autio, Erkkö, and Llewellyn D. W. Thomas. 2014. Innovation ecosystems: Implications for innovation management. In *The Oxford Handbook of Innovation Management*. Edited by Mark Dodgson, David Gann and Nelson Phillips. Oxford: Oxford University Press, 2014. pp. 204–28.

¹²⁷ Gomes, Leonardo Augusto de Vasconcelos, Ana Lucia Figueiredo Facin, Mario Sergio Salerno, and Rodrigo Kazuo Ikenami. 2016. Unpacking the innovation ecosystem construct: Evolution, gaps and trends. *Technological Forecasting and Social Change* 136: 30–48.

¹²⁸ Wareham, Jonathan, Paul Fox, and Josep Lluís Cano Giner. 2014. Technology Ecosystem Governance. *Organization Science* 25: 1195–215

¹²⁹ Carayannis, Elias, and Ruslan Rakhmatullin. 2014. The Quadruple/Quintuple Innovation Helixes and Smart Specialisation Strategies for Sustainable and Inclusive Growth in Europe and Beyond. *Journal of the Knowledge Economy* 5: 212–39.

search functionality within digital archives. Legal considerations regarding access to certain archival materials need to be addressed.

Overall, digital marketing of archives plays a vital role in India by ensuring the preservation and accessibility of historical information, promoting cultural understanding, and empowering citizens to engage with their heritage on a deeper level. Marketing archival is an important part of any successful marketing strategy. It allows marketers to track and analyze past to build better prospects for jobs. The advent of digital and networking technologies has begun to embrace the genesis of the next-generation by way of An Open Source Solution for Digital Archiving as well as enhancing the accuracy of surveillance through operative statistical analyses through AI tools in the Defence Research and Development Organisation.¹³⁰

The word ‘heritage’ is equivocal,¹³¹ complicated, and controversial. It is often used to describe both tangible and intangible pasts that evoke intergenerational memory. Following the French Revolution, heritage evolved from a monarchical property to a public good, and thus became integral to the nationalisation process.¹³² While the Venice Charter of 1964¹³³ initially limited heritage to monuments and archaeological sites, the scope broadened in the late 20th century through the Protection of World Cultural and Natural Heritage Convention (1972),¹³⁴ the Declaration of Amsterdam (1975),¹³⁵ and later the FARO Convention (2011).

¹³⁰Mayukh Sarkar and Sruti Biswas. “Exploring Archives Space: An Open-Source Solution for Digital Archiving.” *DESIDOC Journal of Library & Information Technology*, Vol. 40, No. 5, Sept 2020, pp. 272-276.

¹³¹Zhu and Maags. “Heritage Politics in China: The Power of the Past.” Observer Research Foundation

¹³²Marilena Vecco, “A Definition of Cultural Heritage: From the Tangible to the Intangible,” *Journal of Cultural Heritage* 11, no. 3, pp 321–24, (2010)

¹³³International Council on Monuments and Sites, “ICOMOS – The Venice Charter,” Paris, International Council on Monuments and Sites, www.icomos.org/images/DOCUMENTS/Charters/Venice_Charter_EN_2023.pdf

¹³⁴UNESCO World Heritage Convention, *Convention Concerning the Protection of the World Cultural and Natural Heritage*, UNESCO World Heritage Convention, 1972, <https://whc.unesco.org/en/conventiontext/>.

¹³⁵International Council on Monuments and Sites, *The Declaration of Amsterdam – 1975*, International Council on Monuments and Sites, 1975. www.icomos.org

¹³⁵Today, over 40 such international and regional accords exist,¹³⁵ and heritage now includes buildings, gardens, urban and rural precincts, natural sites (reefs, mountains, ecosystems), and intangible cultural practices.¹³⁵

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- ¹ IAEG-SDGs -Inter-agency and Expert Group on SDG Indicators. covid-19-response.unstatshub.org/posts/survey-on-the-implementation-of-the-cape-town-global-action-plan-for-sustainable-development-data/
- PARIS21 and the EU have developed an E-Learning course on Voluntary National Reviews. 30 Jun, 2025
- Voluntary National Reviews. <https://www.paris21.org/news/paris21-and-eu-have-developed-e-learning-course-voluntary-national-reviews>.

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